A SHORT

CATECHISM,

Containing the

Principles

OF

RELIGION:

VERY

Profitable for all ſorts of People.

The Fifty-Fourth Impreſſion.

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A SHORT

CATECHISM.

Q. *WHat ought to be the chief and continual care of every man in this life?*

A. To glorifie *a* God, and ſave his *b* ſoul. *a* 1 Cor. 10 31. *b* Acts 16.30,31. Mat. 16. 26.

Q. *Whence muſt we take direction to attain hereunto?*

A: Out of the Word of God *c* alone. *c* Joh. 20. 31.

Q. *What call you the Word of God?*

A. The Holy Scriptures immediately *d* inſpired; which is contained in the Books of the Old and New Teſtament, *d* 2 Tim. 3. 16.

Q. *What are the Books of the Old Teſtament?*

A. Moſes *e* and the Prophets. *e* Luk. 24. 47.

Q. *What are the Books of the New Teſtament?*

A. *Matthew, Mark, Luke,* and the reſt as they follow in our Bible.

Q. *How may it be proved, that theſe Books are the Word of God, immediately inſpired by the Holy Ghoſt, to the Prophets and Apoſtles?*

A. By the Teſtimony of the *f* Church, conſtancy *g* of the Saints, Miracles *h* wrought to confirm the Truth, and the Antiquity *i* thereof. *f* 2 Pet. 1. 19. *g* Rev. 6. 9. *h* 1 King. 17. 24. Joh. 3. 2. *i* Jer. 6. 15. Heb. 13. 8.

Q. *How elſe?*

A. By the *k* ſtile, *l* efficacy, ſweet *m* conſent, admirable *n* Doctrine, excellent *o* end, and the witneſs *p* of the Scripture it ſelf. *k* Gen. 17. 1. Pſal. 50. 1. Iſa. 44. 25. Gen. 2. 17. Exod. 20. 1, 2. Joel 1. 2. 1 Cor. 11. 23. Joh. 3. 36. 1 Cor. 2. 23, 24. *l* Pſal. 19. 8. Rom. 15. 4. Act. 5. 38, 39. Rom. 7. 7. Zech. 13. 2. Zeph. 2. 11. Act. 9. 5, 20, 21. Phil. 2. 12, 13. Rom. 15. 19. 2 Cor. 4 8, 9, 10. *m* Gen. 3. 15. & 49. 10. Iſa. 9. 6. Dan. 9. 14. Mat. 1. 18. Act. 10. 43. *n* Pſal. 119. 129, 138, 172. Deut. 4. 6. *o* Joh. 20. 31. *p* 2 Tim. 3. 16. 2 Pet. 1. 19.

Q. *Theſe Reaſons may convince any, be he never ſo obſtinate: But are they ſufficient*

cient to perſwade the heart thereof?

A. No, the Teſtimony of the Spirit is *q* neceſſary, and only *r* all-ſufficient for this purpoſe. *q* 1 Cor. 2. 24. *r* John 2. 20, 27.

Q. *What are the Properties of the Scripture?*

A. It is of divine *ſ* Authority, the rule *t* of Faith and Manners, *u* neceſſary, *w* pure, *x* perfect, and *y* plain. *ſ* 2 Tim. 3. 16. *t* Eccleſ. 12. 10. Gal. 6. 16. *u* Rom. 10. 14. *w* Pſal. 126. *x* Pſal. 19. 7. *y* Prov. 8. 9.

Q. *For what end was the Scripture written?*

A. To teach, *z* inſtruct, convince, correct and comfort. *z* 2 Tim. 3. 16, 17. Rom. 15. 4.

Q. *Doth the knowledg of the Scripture belong unto all men?*

A. Yes, all men are not only *a* allowed, but exhorted and commanded to *b* read, hear, and *c* underſtand the Scriptures. *a* John 5. 39. *b* Deut. 17. 18, 19. Rev. 1. 3. *c* Acts 8. 30.

Q. *The Scriptures were written in Hebrew and Greek; How then ſhall all men read and underſtand them?*

A. They ought to be tranſlated into

known *d* Tongues, and *e* interpreted.
d 1 Cor. 14. 18, 19. *e* Neh. 8. 8. Acts 8. 35.

Q. *What do the Scriptures eſpecially teach us?*

A. The ſaving *f* knowledg of God and Jeſus Chriſt. *f* Joh. 17. 3. Col. 2. 1, 3.

Q. *How may it be proved that there is a God?*

A. By the *g* Works, and *h* Wonders which are ſeen, the teſtimony of *i* conſcience, the power *k* of the Soul, and the practiſes of *l* Satan. *g* Pſal. 19. 1, 2. Iſa. 4. 1, 23. Rom. 1. 20. Acts 24. 17. Job 11. 7, 8, 9. *h* Exod. 8. 19. & 9. 16. *i* Rom. 1. 15. Iſa. 33. 14. Pſal. 14. 5. & 53. 5. *k* Zech. 12. 1. Pſal. 94. 8, 9, 10. *l* Rev. 12. 7, 10.

Q. *How elſe?*

A. By the conſent of Nations, defence of the *m* Church, *n* ſupport and comfort of the Godly, but principally by *o* the Scripture. *m* Pſal. 9. 16. & 58. 10, 12. Jer. 33. *o* Iſa. 42. 8.

Q. *What is God?*

A. He is a *p* Spirit, having his being of *q* himſelf. *p* Joh. 4. 24. *q* Exod. 3. 14.

Q. *How many Gods are there?*

A. Only one *r* God, and three *ſ* Perſons, the Father, Son, and Holy Ghoſt.

r Deut.

r Deut. 6. 4. 1 Cor. 8. 4, 6. *ſ* Matth. 28. 19. 1 Joh. 5. 7.

Q. What is the property of the Father?

A. To be of himſelf, and to *t* beget his Son. *t* Joh. 1. 18. & 3. 16.

Q. What is the property of the Son?

A. To be begotten *u* of the Father. *u* Joh. 3. 18.

Q. What is the property of the Holy Ghoſt?

A. To proceed from the *w* Father and the *x* Son. *w* Joh. 15. 26. *x* Rom. 8 9. Gal. 4. 6.

Q. The Nature of God is infinite, and incomprehenſible, how then may we conceive of him?

A. By his *y* Properties, and by his *z* Works. *y* Exod. 34. 6, 7. *z* Pſal. 19. 1. & 8. 1.

Q. What are his Properties?

A. He is moſt *a* wiſe, *b* ſtrong, *c* good, *d* gracious, *e* juſt, *f* merciful, *g* perfect, *h* bleſſed, and *i* glorious. *a* Rom. 16. 17. *b* Job 12. 13. *c* Mat. 19. 17. *d* Exod 33. 19. Rom. 5. 8. *e* Pſal. 145. 18. *f* Pſal 103. 11. & 145. 8, 9. *g* Mat. 5. 48. Job 35. 7, 8. *h* Mark 14. 16. Rom 9. 5. 1 Cor. 2 8.

Q. What are his Works?

A. They are three; Decree, Creation, and Providence.

Q. What is the Decree?

A. That whereby God hath from Eternity ſet *k* down with himſelf whatſoever ſhall come to paſs. *k* Epheſ. 2. 11.

Q. What is Creation?

A. That whereby God made all things of *l* nothing in ſix *m* days. *l* Heb. 11. 3. *m* Exod. 20. 11.

Q. In what form and manner were all things created?

A. In an excellent order *n*, and exceeding *o* good. *n* Jer. 10. 12. *o* Gen. 1. 13.

Q. For what end did GOD make all things?

A. For the Praiſe of his Power, *p* Goodneſs, Wiſdom, Perfection, and Freedom. *p* Prov. 16. 4. Rev. 4. 11.

Q. What is Providence?

A. That whereby God doth *q* preſerve and govern *r* all things, with all their actions. *q* Pſal. 36. 6. 1 Tim. 4. 3. *r* Prov. 15. 3. Mat. 29. 30, 31.

Q. What are the ſpecial Creatures made, preſerved, and governed by the Lord?

A. Angels *ſ*, and men. *ſ* Heb. 2. 7. Col. 1. 16.

Q. What

Q. *What was the ſtate of man by Creation?*

A. Marvellous, *t* holy and happy, *t* Eccleſ.7.29, or 31.

Q. *Why ſay you man was holy?*

A. Becauſe he was *u* created after the Image of God, in Knowledg, Righteouſneſs and true Holineſs. *u* Gen. 1.26. Col. 3.10. Epheſ. 4.23, 24.

Q. *Wherein did Mans happineſs conſiſt?*

A. In the enjoying *w* of ſweet peace, and communion with God. *w* Gen. 1.29.

Q. *What further priviledges did Man enjoy in his ſtate of Innocency?*

A. He was placed in *x* Paradiſe, had liberty to eat of every Tree *y* of the Garden, except the z Tree of knowledg of good and evil, and was made a Ruler of all *a* earthly creatures. *x* Gen. 15. *y* Gen. 22.10. z Gen.2.17. *a* Gen. 2.19. Pſal. 8.6.

Q. *Were theſe things beſtowed upon man, that he might live as he liſt?*

A. No, but that he might ſerve *b* the Lord his Maker, who therefore gives man a *c* Law, binding him always to perfect obedience, and a ſpecial commandment to try him. *b* Rev. 4. 11. Pſ. 95.6. Rom. 2.4.

Q. *What was the ſpecial Commandment?*

A. Of

A. Of the Tree of knowledg of Good and *d* evil, thou ſhalt not eat; for in the day that thou eateſt thereof, thou ſhalt die the death. *d* Gen. 2. 17.

Q. Death we hear was threatned, if they diſobeyed: What promiſe was made to encourage him to his duty?

A. The continuance both of himſelf, and his Poſterity in that good *e* eſtate. *e* Gen. 2. 9.

Q. Did man continue in that good eſtate?

A. No, but he fell from *f* God through the enticement of Satan. *f* 1 Tim. 2. 14.

Q. How did he fall?

A. By ſinning wilfully *g* againſt God, *h* tranſgreſſing his Law. *g* Eccleſ. 7. 29. or 31. Rom. 5. 12. *h* Joh. 3. 4.

Q. What is the ſin he did commit?

A. The eating of *i* the forbidden fruit, *i* Gen. 3. 6.

Q. Did all mankind ſin in Adam?

A. Yes, *k* for we were all in his loins. *k* Rom. 5. 12. 1 Cor. 15. 22. Heb. 7. 9, 10.

Q. What is the ſtate of all men by reaſon of Adam's *fall?*

A. They are dead in ſin, and bond-ſlaves of Satan. *l* Eph. 2. 1, 2.

Q. How doth that appear?

A. In

A. In that they are altogether *m* unable to good, and *n* prone to evil continually. *m* 2 Cor. 3.5. *n* Gen. 8.21.

Q. *What fruits do proceed from this original corruption?*

A. Evil *o* thoughts, words, and *p* works. *o* Gen. 6.5. *p* Gal. 5.9.

Q. *Are all the actions of natural men evil continually?*

A. Yes, for they *q* fail in many things; and therefore as they come from them, they are odious *r* unto God. *q* Mat. 12. 30. *r* Prov. 28.9.

Q. *What puniſhments are due unto man by reaſon of thoſe ſins?*

A. All Wo *ſ* and Miſery, temporal, ſpiritual and eternal. *ſ* Lam. 3.37. Rom. 6.23. Gal. 3.10.

Q. *What are the temporal miſeries?*

A. Gods curſe upon the *t* creatures, on *u* mans body, ſenſes, name, friends, whatſoever he takes in hand; and death it ſelf. *t* Rom. 8.20. *u* Deut. 28. 15, 16, &c. Rom. 6.21.

Q. *Which are the ſpiritual miſeries?*

A. Blindneſs of *x* mind, the ſpirit of ſlumber and giddineſs, or horror of *z* conſcience, hardneſs of *a* heart, a reprobate

ſenſe,

ſenſe *b*, and *c* ſtrong deluſion. *x* Iſa. 8. 9. *y* Rom. 1. 8. *z* Mat. 27. 3, 4, 5. *a* Exod. 7. 3. *b* Rom. 1. 8. *c* 2 Theſ. 2. 11.

Q. What is the eternal miſery?

A. Everlaſting *d* damnation. *d* Rom. 6. 23.

Q. After man doth know his miſery, what is to be learned in the next place?

A. The true means how he may eſcape the aforeſaid *e* miſery, and be reſtored to *f* happineſs. *e* Acts 2. 37. *f* Acts 16. 30.

Q. By what means may we eſcape this miſery, and recover happineſs?

A. Only by Jeſus *g* Chriſt. Acts 4. 12.

Q. What is Jeſus Chriſt?

A. The Eternal Son *h* of God, who in time became Man for his Elect. *h* Gal. 4. 4, 5.

Q. How many things are we to conſider in Chriſt?

A. His *i* Perſon, and his *k* Office. *i* Col. 2. 9. *k* Heb. 2. 16, 17.

Q. What is his Perſon?

A. It is God *l* and man, united together in one *m* Perſon. *l* John 1. 14. Rom. 9. 5. Iſa. 7. 14. *m* 1 Cor. 8. 2.

Q. Being God before all times, how could he be made man?

A. He

A. He was conceived by the *n* Holy Ghoſt, born of the Virgin *Mary* according to the *o* Prophets, *n* Luk. 35. *o* Gen. 3. 15. Iſa. 7. 14. & 11. 1.

Q. *Why was Chriſt conceived by the Holy Ghoſt?*

A. That he might be pure *p* without ſin, wherewith all are ſtained that are conceived after the Ordinary *q* manner. *p* Luk. 1, 35. *q* Joh. 3. 6.

Q. *Why was he God?*

A. That he might bear the weight of Gods wrath without ſinking under it, overcome Death, be the Head of the Church, repair his Image in us, conquer the Enemies of our Salvation, and defend us againſt them.

Q. *Why was he Man?*

A. That he might ſuffer death for *r* us, and ſanctifie our *ſ* nature; and that we might have acceſs with *t* boldneſs to the Throne of Grace, *r* Heb. 2. 14. *ſ* Heb. 2. 11. *t* Heb. 4. 15, 16.

Q. *What is his Office?*

A. To be a Mediator, *u* to reconcile God and Man. *u* 1 Tim. 2. 5.

Q. *How did he that?*

A. By his fulfilling *w* the Law, and by his

his *x* ſufferings. *w* Mat. 2.15. *x* Heb. 9. 15. Rom 5.10,12,13.

Q. *What underſtand you by his ſufferings?*

A. His voluntary *y* humiliation both in *z* ſoul and body, his *a* Crucifying death, *b* burial, and abiding *c* under the dominion of death for a time. *y* Phil. 2.5,6,7,8. *z* Iſa. 53. 10. Mat. 26. 28. Heb. 9. 14. *a* Luk. 23.33. *b* 1 Cor. 15.3,4. *c* Acts 2. 27.

Q. *Did Chriſt always abide under the power and dominion of Death?*

A. No, for the power of Death being *d* ſubdued, the third *e* day he roſe again, aſcended *f* into Heaven, and ſitteth at the right hand of the Father. *d* Acts 2. 13. *e* 1 Cor. 15.3,4. *f* Mark 16.10.

Q. *What are the ſpecial parts of Chriſts Mediatorſhip?*

A. He is a *g* Prophet, *h* Prieſt, and *i* King. *g* Act. 3. 21. *h* Heb 1.17. *i* Pſ. 110.1.

Q. *Why was Chriſt a Prophet?*

A. To reveal unto us the way to *k* everlaſting life. *k* Luk. 4. 18,19.

Q. *VVhy was he a Prieſt?*

A. To purchaſe for us *l* righteouſneſs, and life eternal. *l* Heb. 5. 9.

Q. *VVhat are the Functions of his Prieſtly Office?*

A. m Of-

A. *m* Offering up himſelf a ſacrifice once for all, and making requeſt for us. *m* Heb. 5. 1. & 7. 25. & 9. 26.

Q. *VVhy was Chriſt a King?*

A. To bridle and *n* ſubdue all his Enemies, but to *o* gather, and *p* govern his Elect and choſen. *n* Col. 2. 1,5. Pſal. 110. 1, 2. 1 Cor. 15. 28. *o* Joh. 10. 26. Hag. 2. 7. *p* Ezek. 34. 23, 24.

Q. *VVhat benefits do we receive by the Death and Reſurrection of Chriſt?*

A. We are redeemed from the *q* guilt of puniſhment, and power of *r* ſin, and ſhall be raiſed *ſ* up at the laſt day, *q* Gal. 3. 13. Col. 1. 14. *r* Luk. 1. 74. Tit. 2. 14. *ſ* 1 Cor. 15. 13.

Q. *How are we redeemed from the guilt and puniſhment of ſin?*

A. God the Father accepting the death of Chriſt as a full ranſom *t*, and ſatisfaction to his Juſtice, doth freely diſcharge and acquit us from all our ſins. *t* Rom. 3. 24,28. Col. 1. 14.

Q. *How are we redeemed from the power and tyranny of ſin?*

A. Chriſt by his death killed *u* ſin in us, and by his Reſurrection doth quicken us to newneſs of life. *u* Rom. 6.

Q. *VVhat*

Q. What are the benefits of Chriſts aſcenſion, and ſitting at the right hand of the Father?

A. The leading *u* of captivity captive, the giving of gifts unto men, the pouring *x* of the Spirit upon his people, and the preparing *y* a place for them. *u* Epheſ. 4.8. *x* Act. 2.16,17. *y* Joh. 14.3.

Q. What are the benefits of his Interceſſion?

A. The perſons of the faithful do always remain Juſt, and their works *z* acceptable in the ſight of God; hereby alſo they are defended againſt the accuſation of all their enemies. *z* 1 Pet. 2.5. Gen. 4.4. Exod. 28. 38.

Q. How will the knowledg of theſe things work in the heart of him whom God will ſave?

A. It brings him to a ſerious conſideration *a* of his own eſtate, to grieve *b* for ſin, and the fear of Gods diſpleaſure, whereby the *c* heart is broken and humbled. *a* Jer. 8.6,7. Luk. 15.17. *b* Act. 3.37. *c* Act. 9.6.

Q. What elſe will this knowledg work?

A. It will bring a man to confeſs *d* his ſin, highly to *e* prize Chriſt, and hunger *f* after him, until he obtain his deſire.

d Luk.

d Luke 15. 18. *e* Mat. 13. 44. *f* Iſa. 55. 1 John 7. 37.

Q. How are we made partakers of Chriſt with all his benefits?

A. By faith *g* alone, *g* John 3. 16. and 1. 12. Acts 13. 29.

Q. What is Faith?

A. A Reſting upon Chriſt *h* alone for ſalvation. *h* Pſal. 2. 12. Acts 16. 31.

Q. What is the ground of Faith?

A. The free promiſes *i* of God made in Chriſt, concerning the forgiveneſs of ſins, and eternal righteouſneſs. *i* Rom. 4. 20. Heb. 11. 11.

Q. How is Faith wrought in us?

A. Inwardly by the Spirit, as the *k* Author; and outwardly by the *l* Preaching of the Word, and *m* Catechiſing, as the Inſtruments thereof, *k* Acts 16. 14. *l* Rom. 10. 14. *m* Heb. 5. 11, 12. and 6. 1.

Q. How doth the Word work Faith in us?

A. By ſhewing us our *n* miſery, and the true means of our *o* recovery, encourageing *p* us, being humbled to receive the promiſes of the Goſpel. *n* Rom. 7. 7. Gal. 3. 22. *o* Gal. 4. 5. *p* Mat. 11. 28. Iſa. 61. 1, 2, 3. Rev. 22. 17.

Q. How doth the Spirit work by the Word?

A. It

A. It doth teach us wiſdom to apply *q* things generally ſpoken, particularly to our ſelves, ſecretly upholdeth *r* ag ainſt deſpair, ſtirreth up in us good *ſ* deſires, doth ſoften *t* the heart, *u* and draws us to reſt upon Chriſt for ſalvation, before we have *w* the feeling of comfort. *q* Ezek. 36. 27, 31. *r* Pſal. 51. 12. *ſ* Phil. 2. 3. *t* Ezek. 11. 19. and 32. 6. *u* John 6. 44. *w* Mat. 11. 28, 29.

Q. *By what means is Faith increaſed?*

A. By hearing the ſame *x* Word Preached and Catechized; and likewiſe by earneſt prayer, *x* 1 Pet. 2. 2. Luke 17. 5.

Q. *How muſt we hear, that we may get profit?*

A. With *z* reverence, *a* meekneſs, *b* joy, *c* a longing deſire to learn, and giving *d* credit to the Truth, *z* Iſa. 66. 2, 5. *a* Jam. 2. 21. *b* Mat. 13. 44. *c* 1 Pet. 2. 2. *d* Heb. 4. 12.

Q. *How elſe?*

A. We muſt meditate *e* of that we hear, apply it to our ſelves, confer *f* of it with others, and with *g* diligence ſet about the practiſe of what is required. *e* Pſal. 1. 2. and 119. 14, 15. *f* John 4. 35. *g* Iſa. 2. 3. Luke 15.

Q. *What is Prayer?* A. It

A. It is a calling upon God in the Name of Chriſt, with the *h* heart, and ſometime with the voice, according to his will, for our ſelves *i* and others, *h* Exod. 14. 15. 1 Sam. 10. *i* John 5. 14.

Q. To whom muſt we pray?

A. To God alone, in the Name *k* of Chriſt. *k* John 16. 23.

Q. Ought we not in prayer to make particuler confeſſion of our ſins?

A. Yes, ſo far as we can *l* come to the knowledg of them; and this muſt we do with *m* grief, hatred and ſhame, freely *n* accuſing and condemning our ſelves before God, with *o* broken and contrite hearts. *l* 1 Sam. 12. 19. Pſal. 19. 12. *m* Neh. 8. 9. *n* Neh. 9. 33. *o* Zech. 12. 16.

Q. What are the parts of prayer?

A. Petition, and Thankſgiving.

Q. What is petition?

A. It is a prayer wherein we deſire the *p* preventing, or *q* removing of things hurtful, and the obtaining of things needful either for this life, or for that which is to come. *p* Iſa. 37. 20. Mat. 6. 13. *q* Pſa. 6. 1, 2, 3, 4.

Q. How muſt we make our requeſt, that we may be heard?

A. With *r* underſtanding, feeling of *ſ* our wants, *t* fervency, *u* reverence, hope *w* to ſpeed, and *x* love. *r* 1 Cor 14. 15. *ſ* Mat. 11. 28. *t* Jam. 5. 16, 17. *u* Eccl. 5. 2. *w* 1 Tim. 2. 8. *x* Mat. 6. 14. Mark 11. 25.

Q. What is thanksgiving?

A. It is *y* prayer, wherein we render thanks to God for his *z* general goodneſs and particular *a* favours. *y* 1 Sam. 2. 1. *z* Pſal. 136. 1, &c. *a* Pſal. 103. 1, 2, 3, 4, 5.

Q. What things are required in Thanksgiving?

A. Love to *b* God, and joy in *c* his mercy, a deſire to draw *d* others to obey and glorifie God, and to endeavour to proceed in Godlineſs our ſelves. *b* Pſal. 18. 1, 2. Pſal. 126. 12. *d* Pſal. 34. 12. Deut. 6. 10, 12, 13.

Q. What rule of direction is there, according to which we ought to frame our Prayers?

A. The General direction is the Word of God, the more ſpecial is the Lords Prayer.

Q. How many things are to be conſidered in the Lords-Prayer?

A. Three, the Preface, the Prayer it ſelf, and the Concluſion.

Q. What is the Preface? A. Our

A. Our Father which art in Heaven.

Q. What learn you out of this Preface?

A. That God is our Father by Grace and Adoption, through Jeſus Chriſt glorious in Majeſty, and infinite in power; that both can, and hath promiſed to help us.

Q. What are you to conſider in the Prayer it ſelf?

A. Six Petitions, and a Thankſgiving.

Q. Which is the firſt Petition?

A. Hallowed be thy name.

Q. What deſire you of God in this Petition?

A. That Gods infinite excellency may be magnified by us on earth, in heart word and deed.

Q. Which is the ſecond Petition?

A. Thy Kingdom come.

Q. What do you deſire of God in this Petition?

A. That Chriſt will convert ſuch as be under the power of Satan, rule in the hearts of his choſen by his Spirit here, and perfect their ſalvation in Heaven hereafter.

Q. Which is the third Petition?

A. Thy will be done on earth as it is in Heaven.

Q. What do you deſire of God in this Petition?

A. That whatſoever God willeth in his word, might be obeyed cheerfully, ſpeedily, faithfully, and conſtantly, by men on earth, as the Angels do in Heaven.

Q. Which is the fourth Petition?

A. Give us this day our dayly bread.

Q. What deſire you of God in this Petition?

A. That God would beſtow on us all things neceſſary for this life; as food, maintenance, *&c.*

Q. What is the fifth Petition?

A. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.

Q. What deſire you of God in this Petition?

A. That God in his free merey, in Jeſus Chriſt, would fully pardon all our ſins, as we do pardon the wrongs and injuries we receive from others.

Q. Which is the ſixth Petition?

A. And lead us not into temptation, but deliver us from evil.

Q. What deſire you of God in this Petition?

A. To be freed from tryals, ſo far as it

may

may ſtand with the good pleaſure of God, and always to be delivered from the evils thereof, that we faint not under them, or be foiled by them.

Q. *Which is the Thankſgiving in the Lords Prayer?*

A. For thine is the Kingdom, Power, and the Glory, for ever and ever.

Q. *Do not theſe words contain a reaſon alſo, why we beg the former bleſſings at the hand of GOD?*

A. Yes; for ſeeing the Kingdom, Power, and Glory, is the Lords, we ſhould call upon him in all our neceſſities.

Q. *What is the Concluſion of the Lords-Prayer?*

A. Amen; which is a witneſſing of our Faith, and deſire of the things prayed for.

Q. *What doth* Amen *ſignifie?*

A. So it is, or ſo be it.

Q. *What muſt we do after we have pray'd?*

A. Obſerve how we ſpeed, and what anſwer we *f* receive. *f* Pſal. 3. 4. & 85. 8.

Q. *What benefit ſhall we gain hereby?*

A. It will ſtir up the heart to thankfulneſs, remove dulneſs *h* and negligence in this duty, ſtrengthen our *i* faith, and enflame our hearts with zeal, joy, and *k*

love. *g* Pſal. 31.21,22. *h* Pſ. 88.13. & 41.2. *i* Pſal. 4.3. *k* Pſal. 116. Pſal. 28.6,7.

Q. What muſt we do, if God anſwer us not at the firſt or ſecond time?

A. Examine how *l* we pray, and continue *m* fervent therein, waiting upon the *n* Lord until we ſpeed. *l* Jam. 4. 3. *m* Luk. 18.1. *n* Heb. 2.3. Pſal. 5.3.

Q. Who ought to pray?

A. Tho God require it of all men upon earth, yet it more eſpecially belongeth to the Members *o* of the Church-Militant. *o* Mat. 7. 7, 8.

Q. Who can, and may pray, with hope to ſpeed?

A. Only they that depart from *p* iniquity. *p* Pſal. 66. 18.

Q. For whom muſt we pray?

A. For all ſorts of men now *q* living, or that ſhall live hereafter *r*, but not for *ſ* the dead. *q* 1 Tim. 2.12. *r* Joh. 17. 20. *ſ* Luk. 16.24 25.

Q. May men content themſelves to pray in private only, or only in publick?

A. No, but they muſt uſe both *t* publick and *u* private prayer. *t* Act. 2. 42. *u* Luk. 11.1.

Q. What other means hath God appointed to encreaſe Faith? *A.*

A. The due adminiſtration, and *w* receiving of the Sacraments. *w* Gen. 17. 9, 10, 11. Rom. 4. 11.

Q. VVho ought to adminiſter the Sacraments?

A. Only they that are *x* lawfully called thereunto by the Church. *x* Heb. 5. 4.

Q. VVhat is a Sacrament?

A. A Seal of the *x* Covenant of Grace, *x* Rom. 4. 11.

Q. In what words is this Covenant expreſſed in the Scripture?

A. I will be thy *y* God, and thou ſhalt be my people. *y* Jer. 31. 33.

Q. VVhat are the parts of the Sacrament?

A. Two, an outward viſible ſign ſanctified, to repreſent and ſeal another thing to the mind and heart, and an inward grace, which is the thing ſignified.

Q. VVho is the Author of the Sacrament?

A. The Lord *z* only, who made the Covenant. *z* Iſa. 7. 14. and 38. 7.

Q. How many Sacraments are there?

A. Two, *a* Baptiſm, and the Lords *b* Supper. *a* Joh. 1. 26. *b* Luk. 22. 19, 20.

Q. VVhat is Baptiſm?

A. A Sacrament of our engrafting into Chriſt, communion with him, and entrance

trance into the Church. *c* Mat.28.19.Act. 8. 8.

Q. VVhat is the outward Sign?

A. Water *d* wherewith the party baptized is waſhed, *e* bv dipping or ſprinkling in the Name of the Father,Son,and Holy Ghoſt. *d* Act. 10.47. *e* Mat. 3. 6,11, 13,16. Act.16.15. Mat.28.19.

Q. VVhat is the inward grace or thing ſignified?

A. Forgiveneſs *f* of ſins,and *g* ſanctification. *f* Mat.1.4. Act.2.38. *g* Tit.3.5.

Q. To what condition doth the party baptized bind himſelf?

A. To believe in *h* Chriſt,and forſake *i* his ſin. *h* Act.1.37. *i* Mat.3.8.

Q. How often ought a man to be baptized?

A. It is *k* enough once to be baptized; for Baptiſm is a pledg *l* of our new birth. *k* Act.7.8. *l* Tit.3.5.

Q. VVho ought to be baptized?

A. Infidels *m* converted to the Faith,*m* and the Infants *n* of one or both Chriſtian Parents. *m* Act. 8. 12. *n* Act.2.39. 1 Cor. 7. 12.

Q. VVhat is the Lords Supper?

A. A Sacrament of our *a* continuance and growth in Chriſt. *a* 1 Cor. 10.16.

Q. VVho

Q. Who is the Author of this Sacrament?

A. The *b* Lord Jeſus, in the ſame night that he was betrayed *b* 1 Cor. 11. 23,25.

Q. What is the outward ſign?

A. Bread *c* and wine, with the action pertaining to them, as breaking, giving, receiving, eating, and drinking. *c* Mat. 26. 27, 28.

Q. What is the inward Grace?

A. Chriſt *d* with all the benefits of his death and paſſion. *d* 1 Cor. 11. 24.

Q. What is the duty of the Miniſter, in the adminiſtration of the Sacrament?

A. To conſecrate *e* it, by declaring the inſtitution thereof, and prayer joyned with thankſgiving; as alſo to break the bread, and afterwards to deliver the Wine to the people. *e* 1 Cor. 11. 23, 24 Mat. 26. 27, 28 Mark 14. 22. Luke 22. 19.

Q. What is hereby ſignified?

A. The action of God the Father, offering Chriſt to all, and beſtowing him *f* effectually upon the worthy receiver. *f* 1 Cor. 10. 16.

Q. What is the duty of the Receivers?

A. To receive the *g* bread and Wine delivered, and to eat and drink thereof. *g* Mat. 26. 27. 1 Cor. 11. 23, 24.

Q. What is ſignified thereby? *A.*

A. Our *h* receiving, and feeding upon Chriſt by faith. 1 Cor. 10 16.

Q. Is it ſufficient to receive this Sacrament once?

A. No, *i* but we muſt receive it often. *i* Acts 2. 42. and 20. 7.

Q. For what end and uſe ought we to receive this Sacrament?

A. To *k* confirm our faith, communion with Chriſt, and all ſaving graces in us, to keep *l* in remembrance the Lords death until he come again, and to teſtifie *m* our love one to another. *k* 1 Cor. 10. 16. *l* 1 Cor. 11. 24, 26. *m* 1 Cor. 12. 13.

Q. What is the danger of unworthy receiving?

A. Unworthy Receivers are guilty of the Body and Blood of the Lord, and do *n* eat and drink Judgment to themſelves. *n* 1 Cor. 11. 27, 29.

Q. Who are to receive this Sacrament?

A. Such as know their miſery by ſin, the remedy thereof in *n* Chriſt, and *o* the doctrine of the Sacrament; withall earneſtly *p* longing to be ſatisfied with the bread of life. *n* Mat. 11. 28. *o* Exod. 12. 26, 27. *p* Rev. 22 17.

Q. What elſe is required of them that come to this table?

A.

A. A renewed *q* hatred of all ſin, an hearty endeavour to overcome natural paſſions, and an utter and well-adviſed *r* forſaking of groſſer ſins, willingneſs *ſ* to be ſtrengthened in Faith, and a *t* longing deſire for the good of our Brethren. *q* Luke 3. 12, 13. Mat. 18. 9. *r* Luke 14. 28, 29, &c. *ſ* Mat. 5. 6. Mark 11. 25. *t* Mat. 5. 23, 24.

Q. What if a man find himſelf weak in faith, and full of doubtings?

A. He muſt bewail *u* his unbelief, pray for faith, ſeek to have his doubts reſolved, and ſo receive to be further *w* ſtrengthned. *u* Mark 9. 24. *w* Judges 6. 36, 37. Exod. 12. 1, 2, 3, 4.

Q. How ought a mans heart to be affected in receiving of the Sacrament?

A. With *g* reverence, joy, and *h* comfort, meditating *i* on the outward ſigns, and what they ſignifie; the dainties prepared, and love of him that prepared them; our communion with Chriſt, his graces, and his faithful people, whereby the heart is prepared to Thankſgiving. *g* Exod. 3. 5. Gen. 28. 17. *h* Deut. 16. 15. *i* 1 Cor. 11. 25. 1 Kings 8. 66.

Q. What muſt we do after we have received?

A. We

A. We muſt endeavour to find an encreaſe of *k* faith, love, and of ſaving graces, abounding more and more in well-doing. *k* Prov. 4. 10. Ezek. 47. 12.

Q. What Order hath the Lord left in his Church to keep his Ordinances from contempt.

A. The unruly *l* ſhould be admoniſhed, the obſtinate *m* excommunicated, and the penitent after their fall reſtored, and *n* comforted. *l* 1 Theſ. 5. 14. *m* 1 Cor 5. 5. *n* 2 Cor. 2 6, 7.

Q. Beſides the forenamed means, are there not ſome other, profitable for the encreaſe of Faith?

A. Yes, *o* reading or hearing the Scriptures read in *p* publick, and in *q* private, *r* meditation, and *ſ* conference. *o* Rev. 1. 3. *p* Acts 31. 15. *q* Acts 8. 30. *r* Luke 2. 51. Hab. 3 13. *l* John. 4 25.

Q. Hitherto of the Ordinary means whereby faith ie increaſed; be there not alſo ſome extraordinary means?

A. Yes, and thoſe be holy *a* faſting holy *b* feaſting, and religious *c* vows. *a* Luke 5. 25. *b* Eſth. 9. 12 *c* Pſal. 50. 14.

Q. What is an holy Faſt?

A. Religious *d* abſtinence from all the labour

labour *e* of our calling, and *f* comforts of this life, ſo far as comelineſs and neceſſity will permit; that we might be more ſeriouſly *g* humble before God, and more fervent in prayer. *d* Eſth. 4. 16. *e* Levit. 23. 28. *f* Exod. 35. 5. *g* Deut. 9. 9, 11. Levit. 26. 27.

Q. When ought we to faſt?

A. When we feel or *h* hear ſome grievous calamity upon us, or hanging over our heads, want ſome ſpecial bleſſings, are preſſed with ſome ſpecial ſin, or go about ſome *i* weighty matter. *h* Eſth. 4. 16. Ezra 8. 21. *i* Acts 13. 2.

Q. What is an holy Feaſt?

A. An extraordinary *k* Thankſgiving for ſome notable deliverance out of ſome deſperate danger, teſtified with feaſting before God with joy and gladneſs, ſending preſents to our friends, and *l* portions to the needy. *k* 1 Chron. 16. 8. and 29. 10, 11. *l* Neh. 8. 10. Eſth. 9. 22.

Q. What is a religious vow?

A. A ſolemn *m* promiſe unto God, made by a fit perſon, of ſome lawful thing which is in his choice, to teſtify his love *n*, and thankfulneſs. *m* Deut. 23. 21, 22. *n* Pſal. 116. 13.

Q. Can

Q. Can Faith, being wrought and confirmed in us, be fruitleſs and unprofitable?

A. No, for it worketh *o* by love. *o* Gal. 5. 6.

Q. What is the principal work of Faith?

A. It purifies the heart, Acts 15. 9.

Q. What followeth thereupon?

A. A fighting and combating againſt ſin and corruption, Gal. 5. 17.

Q. What elſe?

A. A renouncing *p* of all evil in affection, and of groſs *q* ſin in life and converſation. *p* Acts 2. 38. *q* Acts 19. 18, 19.

Q. What is a third thing that followeth hence?

A. Love and delight in that which is good, *r* joyned with a ſincere deſire, purpoſe & endeavour *ſ* daily to amend whatſoever is amiſs, and to lead a life *t* according to the Law of God. *r* Pſal. 119. 97. *ſ* Phil. 3. 13, 14. Acts 11. 23. *t* Pſal. 119.

Q. Wherein is the Sum of the Law contained?

A. In the Ten Commandments. Deut. 10. 4.

Q. How are they divided?

A. Into two Tables, Deut. 5. 3, 22. and 10. 12.

Q.

Q. *Which are the Commandments of the firſt Table?*

A. The four firſt, & they teach the duty which we owe unto God immediately.

Q. *Which are the Commandments of the ſecond Table?*

A. The ſix laſt, which inſtruct us in our duty towards our Neighbour.

Q. *Which is the firſt Commandment?*

A. I am the Lord thy God, &c. Thou ſhalt have, &c.

Q. *Which is the general Duty required in this Commandment?*

A. That in mind, will, affections, and the effects of theſe, we take the true God in Chriſt to be our God.

Q. *What is the general ſin forbidden?*

A. All failing to give God that foreſaid honour which is due unto him; or elſe in whole, or in part, giving it to any other.

Q. *What is the ſecond Commandment?*

A. Thou ſhalt not make to thy ſelf, &c.

Q. *What is the general Duty which this Commandment requireth?*

A. That we do worſhip the true God purely, according to his will.

Q. *What is the general ſin forbidden?*

A. All omiſſion of Gods true worſhip

when it is required, and all falſe worſhip either invented by others, or taken up of our own heads.

Q. *Which is the third Commandment?*

A. Thou ſhalt not take the Name, &c.

Q. *What is the general Duty required in this Commandment?*

A. That we uſe the Titles, Properties, Works, and Ordinances of the Lord, with knowledg, faith, reverence, joy, and be ſincere in thought, word and converſation.

Q. *What is the general ſin forbidden?*

A. Omitting the Duty here required, uſing the Lords Name, when we ought not, otherwiſe than we ſhould.

Q. *When is the Lords Name taken otherways than it ſhould?*

A. When it is uſed ignorantly, ſuperſtitiouſly, without faith; raſhly, not to a right end; hypocritically, falſly, againſt Conſcience; and when men name themſelves Chriſtians, but live ſcandalouſly.

Q. *Which is the fourth Commandment?*

A. Remember the Sabbath-day, &c.

Q. *What is the general Duty here required?*

A. That the whole Sabbath, or Lords-day, be ſet apart from all common uſes,

as

as holy to the Lord, both publickly, and privately, in the practice of the duties of neceſſity, holineſs, and mercy.

Q. *What is the general ſin here forbidden?*

A. All neglecting of the duties of that time, or prophaning of that day by needleſs works, words, and thoughts, about our Callings or Recreations.

Q. *Which day is to be ſet apart as Holy to the Lord?*

A. It is moral and perpetual to keep one day in ſeven holy; from the Creation to the Reſurrection of Chriſt, the ſeventh day was inſtituted; after Chriſt his Reſurrection, the firſt day of the week was ordained, and is to be kept for ever.

Q. *Which is the fifth Commandment?*

A. Honour thy Father and thy Mother.

Q. *Who are to be underſtood by Father and Mother?*

A. Not only natural Parents, but alſo all Superiors in office, age and gifts.

Q. *What is it to honour?*

A. To acknowledg the Excellency that is in men by vertue of their place, and ſo carry our ſelves accordingly towards them.

Q. Are only the Duties of Inferiors here intended?

A. No, but of Superiours, and Equals alſo.

Q. What then is the main Duty of this Commandment?

A. That we be careful to obſerve that order which God hath appointed amongſt men, and do the duties which we owe unto them in reſpect of their places and degree.

Q. What is the Duty of Inferiors?

A. They muſt be ſubject, reverent and thankful to their Superiors, bearing with their wants, and covering them in love.

Q. What is the Duty of Superiors?

A. To carry themſelves gravely, meekly, and after a ſeemly manner towards their Inferiors.

Q. What is the Duty of Equals?

A. To regard the dignity and worth each of other, modeſtly to bear themſelves one towards the other, and in giving honour to go one before another.

Q. Which is the ſixth Commandment?

A. Thou ſhalt do no murder.

Q. What is the general Duty of this Commandment?

A. That by all means lawful, we deſire and

and ſtudy to preſerve own perſon, and the perſon of our Neighbour.

Q. What is the general ſin herein forbidden?

A. All neglect of our own or our Neighbours preſervation, or deſire of our own or their hurt, conceived in heart, or declared in word, geſture, and deed.

Q. Which is the ſeventh Commandment?

A. Thou ſhalt not commit Adultery.

Q. What is the general Duty of this commandment?

A. That we ſhould keep our ſelves pure in ſoul and body, both towards our ſelves and others.

Q. What is the general ſin forbidden?

A. All uncleanneſs of heart, ſpeech, geſture or action, together with all the cauſes, occaſions, and ſins thereof.

Q. Which is the eight commandment?

A. Thou ſhalt not Steal.

Q. What is the general Duty of this commandment?

A. That by all good means we further the outward eſtate of our ſelves, and of our Neighbour.

Q. What is the generrl ſin forbidden?

A. All neglect to further our own or

our Neighbours wealth all impeachment or hinderance thereof, and all encreaſe thereof by unjuſt and indirect dealing.

Q. Which is the ninth Commandment?

A. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

Q. What is the general Duty here required?

A. That by all means we ſeek to maintain our own, and our Neighbours good Name, according to the truth, and a good Conſcience.

Q. What is the general ſin forbidden?

A. All failing to procure, defend, and further our own and our Neighbours credit; all unjuſt defence, wrongful ſuſpicion, and accuſation of our ſelves and others.

Q. Which is the tenth Commandment?

A. Thou ſhalt not Covet, *&c.*

Q. What is the general duty here commanded?

A. That we be truly contented with our own outward condition, & heartily deſire the good of our Neighbour, in all things belonging unto him, great and ſmall.

Q. What is the general ſin forbidden?

A. All thoughts of mind, wiſhes, and deſires of heart, and delightful remembrance

brance of evil, againſt contentedneſs.

Q. *Is any man able to keep this Law?*

A. Not perfectly; for the *a* Godly often fail, the moſt holy *b* fail always in their beſt duty: But the Child of God ought *c*, may, and uſually *d* doth walk according to the Law ſincerely. *a* Jam. 3. 2. *b* Exod. 28. 36, 37, 38. *c* 1 Joh. 2. 14. Joh. 14. 15, 21. *d* 1 King. 15. 4.

Q. *Should not a Chriſtian omit doing of good altogether, ſeeing he cannot do it in that meaſure that God requireth?*

A. No: but with diligence and *e* ſimpleneſs of heart, ſtrive againſt corruption, look for *f* the Aſſiſtance of Gods Spirit, and labour to *g* grow in Grace. *e* 2 Cor. 7. *f* 2 Chron. 16. 9. Phil. 4. 13. *g* 1 Pet. 2. 2. & 2 Pet. 3. 18.

Q. *What means ſhould a man uſe to grow in Grace?*

A. He muſt thoroughly *h* examine his ways, judg *i* himſelf, watch *k* over his heart at all times, in all places, occaſions and conditions, redeeming the *l* time, to ſtore his heart with Good, and preſerve *m* his faith. *h* Hag. 1. 5, 7. *i* 1 Co. 11. 13. *k* 2 Tim. 4. 5. *l* Eph. 5. 16. *m* Heb. 10. 35, 36, 38.

Q. *What elſe?*

A. He muſt take unto *n* him the whole Armour of God, and with care, uprightneſs and conſtancy uſe the means of *o* grace before preſcribed, in one eſtate *p* as well as in another. *n* Eph. 6. 13. *o* Prov. 2. 11. Col. 4. 22. *p* Job 37. 14.

Q. *What Priviledges doth God afford in this life unto his children, who labour according to his will to increaſe in grace?*

A. They may be aſſur'd *q* of his favor and fatherly care over them, the *ſ* direction of his Spirit, their *t* growth in grace, *u* perſeverance to the end. *q* Joh. 3. 1, 16. Joh. 1. 22. *r* 1 Tim. 4. 10. Mat. 10. 30. *ſ* Pſal. 14 3, 10. *t* Col. 1. 9, 10. *u* Phil. 1. 6.

Q. *What other Priviledges doth God afford unto them?*

A. They are *u* kept from, comforted *w* in, and delivered *x* out of many troubles; taught to uſe *y* all eſtates aright, *z* preſerved from foul offences, enabled to riſe again if they fall *a*, inſtructed to live a godly life, and have poſſeſſion *b* of the world. *u* Pſal. 32. 10. *w* Act. 16. 25. *x* Prov. 11. 1. *y* Lam. 3. 27. Phil. 4. 12. Luk. 1. 6. *z* Pſal. 37. 23, 24. *a* Epheſ. 2. 10. *b* Luk. 8. 15.

Q. *Do all the Godly, or any, at all times enjoy all thoſe Priviledges?*

A. No:

A. No: ſome are Ignorant of them' not believing, or at leaſt very faintly, that there be any ſuch. Others are careleſs, who prize them not, and ſo take not pains for theſe things as they ought.

Q. *What other hinderances do deprive Chriſtians of enjoying thoſe priviledges?*

A. Inordinate *c* paſſions, as fear, anger, ſelf-love, pride, love of pleaſures, cares of the world, earthly incumbrances, and inconſtancy in good duties, temptations alſo to diſtruſt, do keep under many. *c* Jam. 4. 1, 2.

Q. *How ſhould a man bridle and reform theſe unruly paſſions?*

A. Let him highly eſteem a Chriſtian life, pray earneſtly, ſet himſelf moſt againſt the infirmities that be ſtrongeſt in him, ſhun the occaſions of ſin, hide the *m* commandment in his heart, and *n* apply the Death of Chriſt, for the killing of corruption. *m* Pſal. 119. 11. *n* 1 Joh. 5. 4.

Q. *How may a man overcome his temptations to diſtruſt?*

A. He muſt not give credit *o* to Satans ſuggeſtion againſt Gods truth, but conſider of Gods *p* power, *q* goodneſs, *r* unchangeableneſs, former *ſ* mercies, and free grace

t grace in giving us his Son, ſo that weakneſs, unworthineſs, want of feeling comfort, ſhould not diſmay him. *o* Mat. 3. 4. *p* Mat. 8. 2. Iſa. 40. 27, 28. *q* Pſal. 51. 18. *r* Jer. 31. 7. *ſ* Pſal 77. 11, 12. *t* Rom. 5. 8, 9.

Q. *What elſe muſt we do?*

A. He muſt conſider what promiſes the Lord hath made to keep *u* and uphold him; what encouragement *w* he hath given him to believe, and how acceptable *x* a thing it is that he ſhould ſo do. *u* Mat. 16. 18. Luk. 22. 23. *w* 1 Joh. 3. 23. *x* Mat. 8. 10. & 15. 28. Rom. 4. 20.

Q. *What other things is to be learned for the overcoming of theſe temptations?*

A. We muſt judg our ſelves not by our own *a* preſent feeling, or by our own *b* diſcerning the fruits of grace; but by that we have *c* felt, and the *d* fruits of grace which appear to others. *c* Pſal. 77. 11. *d* 2 Cor. 10, 11. Pſal. 11. 6. 119. 132. 51. 10.

Q. *What may be a further help?*

A. It is good to *e* examine our hearts, and uſe the advice of *f* others; but we muſt know withal, the groanings *g* after, and labouring to reſt our wearied ſouls upon the promiſe of grace, being never ſatisfied

tisfied until our doubtfulneſs be removed, which will bring a good End. *e* Pſal 44. *f* 1 Theſ. 5. 14. *g* Mat. 12. 28.

Q. *Do the fruits of the Spirit always appear to the faithful?*

A. No, they are obſcured in *h* our firſt converſion, in the days of *i* ſecurity, when we *k* leave our love, in the time of *l* temptation, or of ſome relapſe into ſin. *h* Luke 5. 37, 38. *i* 1 Cor. 3. 3. *k* Rev. 25. *l* Pſal. 51. 10.

Q. *How ſhall a man recover out of a relapſe?*

A. By a ſpeedy *n* conſideration of what he hath done, renewing his repentance with ſorrow and ſhame; *o* bewailing his ſin before God, reforming his life, and laying hold upon the promiſe of mercy. *n* Rev. 2. 5. *o* Jer. 31. 18, 19.

Q. *What priviledg do the Godly enjoy as ſoon as this life is ended?*

A. Their glory then begins; for their bodies remain *p* in the grave as in a bed of ſpice, and their ſouls *q* being perfectly freed from ſin, are received into Heaven, beholding *r* God and Chriſt immediately. *p* 1 Theſ. 4. 15. *q* Rev. 14. 13. *r* Mat. 5. 8. 1 Cor. 13. 2.

Q.

Q. If this be the eſtate of the Godly, what ſhall become of the ungodly?

A. Their bodies *s* ſhall rot in the grave, and their ſouls *t* be judged to everlaſting wo. *s* Gen. 16. *t* Luke 16. 22, 23.

Q. When ſhall the happineſs of the Elect be conſummate?

A. At the *u* dreadful day of judgment, and general reſurrection, *u* 1 Pet. 1. 7.

Q. Who ſhall be the Judg at that day?

A. Chriſt the *w* Lord and King of the Church, who ſhall come in a moſt glorious and viſible manner, deſcending *x* from Heaven with a ſhout, and with the *y* voice of the Arch-angel, and with the trump of God, moſt Royally attended with innumerable multitudes of mighty Angels. *w* Acts 10. 42. and 17. 13. *x* 1 Theſ. 4. 16. *y* 2 Theſ. 1. 7.

Q. When ſhall he come?

A. He will moſt ſurely come: but the time *z* is unknown, that we might ever *a* watch and prepare for his coming. *z* Mat. 24. 36. *a* Mat. 24. 42.

Q. Whom ſhall he Judg?

A. His Elect and *b* thoſen, and all their enemies, both evil *c* Angels, and wicked men, *b* 2 Cor. 5. 10. *c* 2 Pet. 2. 4. Jud. v. 6.

Q. Seeing

Q. Seeing many of Gods elect people, and wicked men, are rotted in the earth, how can they be judged?

A. The very ſame body, in *d* ſubſtance, that at any time died, ſhall by the power of God be raiſed up, and the ſoul be united unto it, inſeparably to abide together for evermore. *d* 2 Cor. 15. 42, 43.

Q. What are we to believe concerning thoſe who ſhall be found alive at the coming of Chriſt?

A. They ſhall be changed in the twinkling of an *e* eye, and ſo preſented before the Judgment-ſeat of Chriſt. *e* 1 Cor. 15. 51, 52.

Q. In what manner ſhall he judg?

A. Moſt ſtrictly, both in reſpect of the perſon judged *f*, and the thing for which *g*; but yet he ſhall judg moſt righteous Judgment. *f* 2 Cor. 5. 10. *g* Act. 17. 31.

Q. What ſhall be the iſſue of this Judgment to the wicked?

A. Everlaſting perdition *h* from the preſence of the Lord, to all thoſe who ignorantly or wilfully did contemn the Goſpel. *h* 2 Theſ. 1. 7, 8, 9.

Q. What ſhall be the iſſue thereof to the Godly?

A. The

A. The clear *i* viſion of God, and Chriſt, endleſs Communion *k* with them; and everlaſting *l* Peace and glory both in Soul and Body, in fuller meaſure than the heart of man can now comprehend, or any of the Saints enjoyed before. *i* 1 John 5.2. *k* Joh. 17.24. Phil. 1. 23. *l* Mat. 25.34.

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